# 第六周

## 两个国度的冲突
## 以及召会的工作和职责

读经：太六 10，十二 26、28 ～ 29，弗六 10 ～ 12，启十二 10，十一 15

# 纲要

## 周一

### 壹 在宇宙中有两个国度—神的国和撒但的国—太六 10、33，十二 26、28：

一 一个国度乃是某种生命的总和：

1 神有祂的生命，从祂的生命产生了神的国—弗四 18，太十二 28。

2 撒但有他邪恶的生命，从撒但的生命产生了撒但的国—约八 44，太十二 26。

二 创世记二章九节的两棵树，作为神与撒但的表号，乃是两个源头；这两个源头的结果成了两个国—神的国和撒但的国—太十二 26、28。

三 整个人类乃是一个国度，不仅是出于人的生命，甚至更是出于撒但的生命—十三 38，约八 44，徒十三 10，约壹三 10：

1 人类已经变成撒但的生命及其一切活动的总和—五 19。



# Week Six

## The Conflict of the Two Kingdoms and the Work and Responsibility of the Church

Scripture Reading: Matt. 6:10; 12:26, 28-29; Eph. 6:10-12; Rev. 12:10; 11:15

# Outline

## Day 1

### I. In the universe there are two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 6:10, 33; 12:26, 28:

A. A kingdom is a totality of a certain life:

1. God has His life, out of which the kingdom of God comes into existence—Eph. 4:18; Matt. 12:28.

2. Satan has his evil life, out of which the kingdom of Satan comes into existence—John 8:44; Matt. 12:26.

B. The two trees in Genesis 2:9, as signs of God and Satan, are two sources; the outcome of the two sources becomes the two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.

C. The entire human race is a kingdom not merely of the human life but even more of the satanic life—13:38; John 8:44; Acts 13:10; 1 John 3:10:

1. Humanity has become the totality of the satanic life with all its activities—5:19.

2 人的国度已经变成属撒但的国度，就是撒但的国。

四 撒但是这世代的神，乃是这世界的王，和空中掌权者的首领—约十二 31，十四 30，十六 11，林后四 4，弗二 2：

1 他有他的权势和他的使者—他的从属，就是这黑暗世界的执政者、掌权者和管辖者—徒二六 18，太二五 41，弗六 12。

2 撒但有他的国，就是黑暗的权势—西一 13。

五 在地上有两个国—一个是黑暗的国，另一个是在光中神的国；如今这两国在地上互相对立—徒二六 18。

## 周二

贰 主耶稣这属天的君王已经来了，要在地上人间建立神的国；两国就有了冲突；有一场争战在激烈地进行，所以我们需要起来争战—弗六 12：

一 属灵的争战乃是神的国与撒但的国之间的争战—太十二 26、28：

1 属灵争战的目的，就是要把神的国带进来—启十二 10。

2 神的国就是神意志的行使，以神的能力去推翻撒但的能力—太六 10，十二 28。

二 宇宙有两个大的原则：一是神权柄的原则，一是撒但背叛的原则；神与撒但之间所争执的惟一问题，与权柄和背叛有关—徒二六 18，西一 13：



2. The human kingdom has become the satanic kingdom, the kingdom of Satan.

D. Satan, the god of this age, is the ruler of the world and the ruler of the authority of the air—John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2:

1. He has his authority and his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world—Acts 26:18; Matt. 25:41; Eph. 6:12.

2. Satan has his kingdom, the authority of darkness—Col. 1:13.

E. There are two kingdoms on earth—the kingdom of darkness and the kingdom of God in the light; these two kingdoms are now confronting each other on earth—Acts 26:18.

## Day 2

II. Because the Lord Jesus, the heavenly King, has come to establish the kingdom of God among men on earth, the two kingdoms are in conflict; a battle is raging, and there is the need for us to fight the battle—Eph. 6:12:

A. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28:

1. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.

2. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10; 12:28.

B. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

1 背叛乃是否认神的权柄，也拒绝神的管治—赛十四 12 ～ 14，结二八 2 ～ 19。

2 撒但虽然背叛神的权柄，人也干犯神的权柄，背叛神，神却不让这个背叛继续下去，祂要在地上建立祂的国—启十一 15。

3 神的国是征服背叛的能力—可四 35 ～ 41。

4 主耶稣是神成为肉体，来建立神的国，就是建立一个范围，使神能在其中施行祂的权柄，以完成祂的定旨—约一 1、14，三 3、5，十八 36。

## 周三

三 主靠神的灵赶鬼，使神的国临到—太十二 28：

1 当主赶鬼时，祂乃是在争战，毁坏撒但的国并带进神的国—28 节，可三 23 ～ 28，路九 1。

2 神的灵乃是神国的能力；神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位—太十二 28。

3 无论在哪里，神的灵施行权柄制伏反对和背叛神的局面，那就是神的国—28 节。

四 马太十二章启示出，撒但就是那壮者，霸占一切神所创造的人；若要从他霸占的手中得着人，就需要捆绑他—29 节：

1 主耶稣赶鬼前，先捆绑那壮者；这是属灵争战的秘诀。

2 在马太十二章二十九节，“家”指撒但的国，“他的家具”指堕落的人，在撒但的辖制之下，乃是他的器皿、工具，存在他的家里供他使用。



1. Rebellion is the denial of God's authority and the rejection of God's rule—Isa. 14:12-14; Ezek. 28:2-19.

2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

3. The kingdom of God is the power to subdue rebellion—Mark 4:35-41.

4. The Lord Jesus, God incarnate, came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.

## Day 3

C. The Lord cast out demons by the Spirit of God so that the kingdom of God might come—Matt. 12:28:

1. As the Lord cast out demons, He was fighting, destroying Satan's kingdom, and bringing in the kingdom of God—v. 28; Mark 3:23-28; Luke 9:1.

2. The Spirit of God is the power of the kingdom of God; where the Spirit of God is in power, there the kingdom of God is, and the demons have no ground—Matt. 12:28.

3. Where the Spirit of God exercises authority over opposition and rebellion against God, that is the kingdom of God—v. 28.

D. Matthew 12 reveals that Satan is the strong man usurping the God-created people and that in order to bring people out of the usurping hand of the strong man, there is the need to bind him—v. 29:

1. Before the Lord Jesus cast out demons, He first bound the strong man; this is the secret of spiritual fighting.

2. The “house” in Matthew 12:29 refers to the kingdom of Satan, and “his goods” refers to the fallen people, who are under Satan, who are his vessels, his instruments, and who are kept in his house for his use.

3 这给我们看见，今天我们若要建立神的国，把堕落的人从撒但的国带出来，就必须先捆绑那壮者；捆绑那壮者的路就是祷告—可九 25 ～ 29。

4 这就是为着建立神的国而打属灵的仗—林后十 3 ～ 5。

## 周四

### 叁 召会的工作就是把神的国带进来，召会要负责将神的国带到地上—太六 10，十二 22 ～ 29，启十一 15，十二 10：

#### 一 召会的产生乃是为着带进国度—太十六 18 ～ 19，十八 17 ～ 18，启一 6、9，十一 15：

1 召会的职责乃是继续基督的得胜，并带进神的国—十二 10，十一 15。

2 召会在地上的工作，就是要把神的国带进来；召会一切的工作，都是受神国原则的管治。

3 召会要负责将天上的旨意带到地上，并要负责将天上的旨意实行在地上—太六 10，七 21，十二 50。

#### 二 召会在诸天的管治下产生，她借着服在天的管治之下，对付神的仇敌—十六 18 ～ 19，弗六 10 ～ 18：

1 诸天的国要得建立，就需要有属灵的争战—太十二 22 ～ 29。

2 召会的职责就是继续基督在地上的争战；召会必须继续基督的得胜工作，抵挡撒但—来二 14，约壹三 8 下，西二 15，诗一四九 5 ～ 9。



3. This shows us that if we would establish the kingdom of God and take fallen human beings out of Satan's kingdom, we must first bind the strong man; the way to bind the strong man is to pray—Mark 9:25-29.

4. This is the fighting of the spiritual battle for establishing the kingdom of God—2 Cor. 10:3-5.

## Day 4

### III. The work of the church is to bring in the kingdom of God; the church bears the responsibility of bringing the kingdom of God to the earth—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

A. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:

1. The church's responsibility is to perpetuate Christ's victory and to bring in God's kingdom—12:10; 11:15.

2. The work of the church on earth is to bring in the kingdom of God; all the work of the church is governed by the principle of the kingdom of God.

3. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth—Matt. 6:10; 7:21; 12:50.

B. The church, which comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's enemy—16:18-19; Eph. 6:10-18:

1. In order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:22-29.

2. The responsibility of the church is to continue the warfare that Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.

## 周五

三 召会应当祷告以带进神的国—太六 10：

1 国度的来临不是自动的；没有祷告，国度就不能来临。

2 召会的祷告是抑制撒但最有效的凭借—十六 19，十八 18。

3 召会必须作天的出口，让天的权柄彰显在地上—十六 18 ～ 19，十八 18。

4 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上；因此，祷告是属灵的争战—六 10，林后十 4，弗六 12。

## 周六

四 召会需要发出争战的祷告，以带进神的国并赶逐神的仇敌：

1 这样的祷告指明我们是站在神这一面来反对神的仇敌。

2 争战的祷告赶逐黑暗的权势，带进神的权柄，叫神能在地上通行祂的旨意—太六 10。

3 神的国度能不能来到地上，神能不能在地上掌权，完全在于我们是否有争战的祷告—属灵争战的祷告—诗一四四 5，赛六四 1。

## Day 5

C. The church should pray to bring in the kingdom of God—Matt. 6:10:

1. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.

2. The prayer of the church is the most effective means of curbing Satan—16:19; 18:18.

3. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:18.

4. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—6:10; 2 Cor. 10:4; Eph. 6:12.

## Day 6

D. The church needs to utter prayers of warfare in order to bring in God's kingdom and to drive out God's enemy:

1. Such prayer indicates that we are standing on God's side and are opposed to God's enemy.

2. Fighting prayers drive away the power of darkness, bring in God's authority, and enable God to have His will done on earth—Matt. 6:10.

3. Whether or not the kingdom of God can come to the earth and God can rule on earth depends on whether or not we pray fighting prayers, prayers of spiritual warfare—Psa. 144:5; Isa. 64:1.

# 第六周 ■ 周一

## 晨兴喂养

太六 33 “但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

有一件事是极为重要的，就是认识在起初的时候有两棵树—生命树和善恶知识树（创二 9）。生命树表征神，知识树表征撒但。人把知识树接受到他里面，意思就是撒但进到他里面。撒但是罪的化身，现今就在人里面（罗七 8、11、17、20）。撒但进到人里面之后，就开始浸透他，毒害他，并完全占有他。因此，人败坏了，被蒙蔽了。被撒但蒙蔽并败坏，意思是被摆在撒但的权下。人成为撒但国度的公民，服于撒但的管治之下。每一个从人生的，都一样是撒但国度的公民；每一个人生来就服在撒但之下。因此，人偷窃、斗殴并凶杀。这就是撒但的国。这就是撒但的生命，连同其一切活动的总和（李常受文集一九七二年第二册，八三页）。

## 信息选读

有一天…神来成为肉体，成了人。神的愿望乃是要进到人里面。当我们呼求主耶稣的名，祂就进到我们里面作生命。从那时起，神就在我们里面生长。…神越生长，就越扩展，并且在我们里面占有越多的地位。祂占有越多的地位，就越掌权。国度是神在我们里面，借着生命内里的生长，而有神圣的掌权。神的国就是神作我们的生命，在我们里面扩展，在我们里面占有地位，并且治理我们全人。



# ‹‹ WEEK 6 — DAY 1 ››

## Morning Nourishment

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

It is of tremendous importance to realize that at the very beginning, there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). The tree of life signifies God, and the tree of knowledge signifies Satan. Man took the tree of knowledge into him, meaning that Satan entered into man. Satan, as sin personified, is now inside of man (Rom. 7:8, 11, 17, 20). After coming into man, Satan began to saturate him, poison him, and take full possession of him. Thus, man became corrupted and darkened. To be darkened and corrupted by Satan means to be placed under the authority of Satan. Man became a citizen in Satan’s kingdom, subject to the rule of Satan. Everyone born of man is likewise a citizen in Satan’s kingdom. Every human being is subject to Satan by birth. Therefore, men steal, fight, and kill. This is the kingdom of Satan. This is the totality of the satanic life with all its activities. (CWWL, 1972, vol. 2, “The Kingdom,” p. 67)

## Today’s Reading

One day Jehovah-plus came. God was incarnated as a man. God’s desire is to come into man. When we call on the name of the Lord Jesus, He comes into us as life. From that point on, God grows within us....The more God grows, the more He spreads, and the more ground He occupies within us. The more ground He occupies, the more He reigns. The kingdom is God’s divine reign in us through the inward growth of life. The kingdom of God is God being life to us, spreading in us, occupying the ground in us, and reigning over our whole being.

有两个国度，也有两个灵。约翰四章二十四节告诉我们，神是灵；以弗所二章二节启示，撒但这空中掌权者的首领也是一个灵。这邪灵在每一个人里面运行。

马太十二章二十六节指明撒但有一个国度，约翰十二章三十一节描述撒但是这世界的王。撒但不仅是运行者，他也是王。他管理全地，在他以下有许多属下、许多阶层；以弗所六章十二节将这些阶层描述为执政的和掌权的。…撒但是这世界的王，也是空中掌权者的首领。在地上有人类，在空中有背叛之天使的有能者。撒但的国是由堕落的人类和背叛的天使所构成的。在地上，堕落的人类是撒但国度的公民；在空中，背叛之天使的有能者和主治者，为撒但管理这地。撒但是空中掌权者的首领。撒但是邪灵，已经进到每一个人里面。他在每一个人里面运行，没有例外。他是这样的运行者，借此他产生了国度。撒但现今就住在人的身体里。

撒但以人的身体作他的住处，但主耶稣以人的灵作祂的住处。神在祂的主宰权柄里，为祂自己保全了人的灵。虽然人的灵受邪恶身体和败坏心思的影响，到一个地步，是已经死了，但我们无法从圣经看见任何提示，说到撒但已经进到人的灵里。当我们悔改相信主耶稣，祂立刻就进到我们的灵里。仇敌尽力将人的灵这事向基督徒隐藏起来。圣经清楚地告诉我们，主耶稣基督与我们的灵同在（提后四22）。从我们的灵，祂正在我们里面生长并扩展，在我们全人里占有更多的地位。借着在我们里面占有更多的地位，祂实际地在我们里面作王掌权。这是主耶稣内里的掌权（李常受文集一九七二年第二册，八四至八六页）。

参读：国度，第八至九章；约伯记生命读经，第三十七篇；圣经的十条路线，第六至十篇。

There are two kingdoms, and there are two spirits. John 4:24 shows that God is Spirit, and Ephesians 2:2 reveals that Satan, the ruler of the authority of the air, is also a spirit. This evil spirit is operating in every human being.

Matthew 12:26 indicates that Satan has a kingdom, and John 12:31 describes Satan as the ruler of this world. Satan is not only the operator; he is the ruler. He rules the whole earth, and he has many subordinates, many ranks, under him, which Ephesians 6:12 describes as rulers and authorities....He is the ruler of this world, and he is also the ruler of the authority of the air. On the earth there is the human race, and in the air there are the rebellious angelic powers. Satan's kingdom is composed of the fallen human race and the rebellious angels. On the earth, the members of the fallen human race are the citizens of the kingdom of Satan; in the air, the rebellious angelic powers and principalities rule this earth for Satan. He is the ruler of the authority of the air. Satan, as the evil spirit, has come into every human being. He operates in every human being without exception. By being such an operator, he has produced a kingdom. Satan now dwells in man's body.

Satan takes the human body as his dwelling place, but the Lord Jesus takes the human spirit as His dwelling place. God in His sovereignty has preserved the human spirit for Himself. Although the human spirit has been influenced by the evil body and the corrupt mentality to the point that it has been deadened, we can find no hint in the Bible that Satan has ever entered into the human spirit. When we repent and believe in the Lord Jesus, He immediately comes into our spirit. The enemy tries his best to hide this matter of the human spirit from Christians. The Bible tells us clearly that the Lord Jesus Christ is with our spirit (2 Tim. 4:22). From our spirit He is growing and spreading within us, taking possession of more ground in our being. By occupying more ground within us, He actually reigns within us. This is the inward reigning of the Lord Jesus. (CWWL, 1972, vol. 2, "The Kingdom," pp. 67-69)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," chs. 8-9; Life-study of Job, msg. 37; CWWL, 1959, vol. 3, "Ten Lines in the Bible," chs. 6, 10

# 第六周 ■ 周二

## 晨兴喂养

徒二六 18“我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中…，”

西一 13“祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

天使的堕落和人类的堕落，影响宇宙有多大，给神的难处有多大，你们注意过么？神要受造之物接受祂的权柄，而这两类受造之物却都拒绝了神的权柄，以致神不能在受造之物身上建立祂的权柄。虽然如此，神却不肯撤退祂的权柄。神可以收回祂的同在，祂绝不收回祂权柄的制度。神的权柄在什么地方，神就在什么地方有地位。所以神一面维持权柄制度，一面建立祂的国。撒但虽然干犯神的权柄，人也天天干犯神的权柄，天天背叛神，神却不让这个背叛继续下去，祂要设立祂自己的国。圣经中为什么称神的国作诸天的国呢？（太四 17，可一 15）。…因为背叛不只是世界背叛，连宇宙诸天中的天使都背叛了。

主如何建立神的国呢？主是以顺服建立神的国。主在地上一切所行的，没有一样是不顺服的，没有一样阻挡神的权柄。主完全顺服，完全让神的权柄通行，就在那个范围内设立了神的国，通行了神的权柄。照样今天召会也要因着顺服，而有神权柄的通行，有神国度的彰显（倪柝声文集第三辑第一册，一六二至一六三页）。

## 信息选读



# ‹‹ WEEK 6 — DAY 2 ››

## Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God...

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

Have you ever realized how much the universe was affected by the fall of the angels and man and how big a problem this made for God? God desired that His creatures would accept His authority; however, both kinds of creatures rejected His authority. God was unable to establish His authority over the creatures. Nevertheless, God did not call back His authority. God can call back His presence, but He will never call back His system of authority. Wherever God's authority is, God is given a position of prominence. On the one hand, God maintains His system of authority, and on the other hand, He establishes His kingdom. Although Satan rebelled against God's authority, and although man daily violates His authority by rebelling against Him, God will not let this rebellion continue. He will establish His own kingdom. The Bible calls the kingdom of God the kingdom of the heavens because rebellion is not limited to just the world (Matt. 4:17; Mark 1:15). The angels in the heavens rebelled as well.

How did the Lord establish God's kingdom? He did it through submission. Whatever the Lord did on earth was entirely based on submission. He did nothing that opposed God's authority. Everything was in submission, in perfect cooperation with the authority of God. In this realm the Lord set up the kingdom of God and executed His authority. The church today must also allow God's authority to have a free way and manifest His kingdom through submission. (CWWN, vol. 47, "Authority and Submission," pp. 147-148)

## Today's Reading

神…定意要亲自成为人，要在祂儿子里成为人；这个讲究实在太大。神在祂儿子里成为人，就把祂的权柄都交托给祂的儿子。所以，神的荣耀都在祂儿子身上；可以说，祂的儿子就是祂权柄的具体表现。因此，神的荣耀都在祂儿子身上。当主耶稣来成为一个人时，祂站在那些犹太人中间，他们有人问祂说，“神的国几时来到？”主耶稣回答说，“神的国就在你们中间。”（路十七 20 ～ 21）

当主耶稣说这句话时，祂的意思是，神的国就是祂自己，祂在犹太人中间，就是神的国在他们中间。祂要那些犹太人不要以为神的国在这里，或神的国在那里；事实上，神的国就在他们中间，祂就是神的国；神所有的权柄都在祂身上，神的宝座也在祂身上。

当你信主的时候，你是接受了主耶稣作救主，你祷告说，“主，我接受你到我里面。”然而，你并不知道你所接受的这一位主，不仅是救主，不仅是生命，祂还是王；祂就是国度，祂就是权柄。…神的国今天不只在你们中间，神的国今天就在你里面；这个国就是基督，就是你的救主，在你里面作了权柄，在你里面设立了宝座，更是在你里面登上宝座。

你我作主的门徒，…必须清楚知道，主不是重在要我们行善，乃是重在把我们救来，摆在祂的权柄之下，摆在祂的管治之下。我们从前作恶是背叛祂，我们从前作好也是背叛祂，因为那时我们根本不承认祂的主权。现在我们悔改了，我们归顺了祂，不是以好坏为标准，也不是以道德为依归，乃是要服在祂的管治之下，受祂的管理。不要说是坏的，即使是好的，如果不是祂要我们作的，我们都不该去作；我们要受祂的约束，接受祂的管治（国度之于信徒，四三至四五、一〇七至一〇八页）。

参读：权柄与顺服，第六篇；国度之于信徒，第三、六至七篇。

God determined to become a man; He became a man in the Son. This is a great matter. God became a man in the Son and entrusted all His authority to the Son. Therefore, all of God's glory is in the Son. We can say that the Son is the embodiment of God's authority. When the Lord Jesus stood as a man among the Jews and was questioned by some of them as to when the kingdom of God was coming, He answered, "The kingdom of God is in the midst of you" (Luke 17:20-21).

When the Lord Jesus spoke this word, He meant that He Himself was the kingdom of God—His being in the midst of the Jews was God's kingdom being in their midst. He did not want the Jews to think that the kingdom of God was "here" or "there"; actually, the kingdom of God was in their midst (v. 21). He Himself was the kingdom of God. All of God's authority was with Him, and God's throne also was with Him.

When we believed in the Lord, we received the Lord Jesus as our Savior and prayed, "Lord, I receive You into my being." However, we did not know that the Lord whom we received is not only the Savior and the One who is life but also the King. He is the kingdom, and He is the authority....Today God's kingdom is not only outside of us but also within us. This kingdom is Christ, our Savior, who is the authority in us, having set up His throne in us and been enthroned in us.

As the Lord's disciples, we...must be clear that the Lord's primary focus is not that we would do good but that by being saved we would be brought under His authority and ruling. In the past our doing evil was rebellion toward Him, but our doing good also was rebellion toward Him, because we did not acknowledge His authority. Now because we repent and submit to Him, we should not take good or evil or morality as our standard. Instead, we should live under His ruling and government. If He forbids us, we should refrain from doing not only evil things but even good things. We must be restricted by Him and accept His ruling. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 427-428, 470-471)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 6; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 3, 6-7

# 第六周 ■ 周三

## 晨兴喂养

太十二 28 ～ 29 “我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”

神的灵乃是神国的能力。神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位。借着主在马太二十八节的话，我们看见为着国度的争战，不是仅仅靠着人自己争战，乃是靠着人同着神的灵争战。在二十八节主说，祂靠着神的灵赶鬼，这就是神的国临到了。无论在哪里，神的灵施行权柄管理反对的局面，那就是神的国（马太福音生命读经，四六二页）。

## 信息选读

马太十二章二十九节启示，在主赶鬼之前，祂先和撒但争战。这一节说，“人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”这里的家表征撒但的国，壮者就是那恶者撒但。家具，或，工具，器具；因此是货品、物品。堕落的人在撒但的辖制之下，乃是供他使用的器皿、工具。他们是他的货物，存在他的家、他的国里。捆绑那壮者，这话指明主赶鬼时，先捆绑撒但。人只看见赶鬼，没有看见捆绑撒但那壮者。因此，主利用法利赛人非难所提供的机会，启示出属灵争战的秘密。表面看来，主只是在赶鬼；实际上，祂是在争战，捆绑那壮者。这给我们看见，今天我们若要建立国度，就必须先捆绑那壮者。



# ‹‹ WEEK 6 — DAY 3 ››

## Morning Nourishment

Matt. 12:28-29 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

The Spirit of God is the power of the kingdom of God. Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. By the Lord’s word [in Matthew 12:28], we see that the battle fought for the kingdom is not fought by just a man himself, but by a man with the Spirit of God. In verse 28 the Lord said that He cast out demons by the Spirit of God and that this is the coming of the kingdom of God. Wherever the Spirit of God exercises His authority over the opposing situation, that is the kingdom of God. (Life-study of Matthew, pp. 410-411)

## Today’s Reading

[Matthew 12:29] reveals that before the Lord cast out the demon, He firstly fought against Satan. This verse says, “Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.” The “house” here signifies the kingdom of Satan, and “the strong man” is Satan, the evil one. The Greek word translated “goods” also means “instruments, apparatus;” hence, “goods, stuff.” The fallen people under Satan are his vessels, his instruments for his use. They are his goods kept in his house, his kingdom. The word about binding the strong man indicates that when the Lord cast out demons, He first bound Satan. The people saw only the casting out of the demon. They did not see the binding of Satan, the strong man. Thus, the Lord used the opportunity afforded Him by the accusation of the Pharisees to reveal the secret of spiritual fighting. Apparently, the Lord was only casting out the demon; actually, He was fighting, binding the strong man. This shows us that if we would build the kingdom today, we must first bind the strong man.

捆绑那壮者的路就是祷告。当我们来到十七章，就会看见门徒来到主那里问祂说，为什么祂能把鬼赶出去，而他们不能。在二十一节，主告诉祂的门徒：“至于这一类的鬼，若不祷告禁食，它就不出来。”你若不祷告、禁食，你就不能赶出这一类的鬼。主对门徒所说的话，指明祂在赶鬼之前，必然先禁食祷告。我们要捆绑那壮者，就必须禁食祷告。主隐密地禁食祷告；门徒没有看见这事。我们必须向主学习，在隐密中禁食，在隐密中祷告。我相信主耶稣在地上时，常常禁食祷告，为要争战并捆绑那壮者。今天我们都必须在同样的灵里。我们的灵每天都必须是禁食的灵，祷告的灵，好叫我们天天都能捆绑那壮者，就是撒但，黑暗之国的王。

撒但在地上有黑暗的国，并且全地都在他的霸占之下。要从撒但手中得着一个人很困难。每个堕落的人都是撒但家里的家具。撒但的家就是他的国，在他的家里有许多家具，就是许多堕落的人。我们要从撒但家里得着一个堕落的人，必须借着禁食祷告捆绑那壮者。这就是为着建立诸天之国的属灵争战。

…在地上有两个国：一个是黑暗的国，另一个是在光中诸天的国。如今这两国在地上互相对立，所以需要争战。我们都必须禁食祷告，捆绑那壮者，这样我们才能洗劫他的家。…这是真正的启示。很少基督徒这样读马太十二章，因为他们没有看见国度。对他们而言，国度不过是道理的说法，或是虚悬到将来的东西。但我们领悟，今天主对我们所作的一切，都是为着建立属天的国。我们是国度的子民（马太福音生命读经，四六二至四六四页）。

参读：马太福音生命读经，第三十三篇。

The way to bind the strong man is to pray. When we come to chapter 17, we shall see that the disciples came to the Lord and asked Him why He could cast out the demon and they could not. In 17:21 the Lord told His disciples, “This kind does not go out except by prayer and fasting.” If you do not pray and fast, you simply cannot cast out this kind of demon. The Lord’s word to His disciples indicates that before He cast out a demon, He surely fasted and prayed. In order to bind the strong man, we must fast and pray. The Lord fasted and prayed secretly. The disciples did not see this. We must learn of the Lord to fast in secret and to pray in secret. I believe that when the Lord Jesus was on earth, He often fasted and prayed to fight the battle and to bind the strong man. We all must be in the same spirit today. Every day our spirit must be a fasting spirit and a praying spirit so that we may daily bind the strong man, who is Satan, the king of the kingdom of darkness.

Satan has a kingdom of darkness on earth, and the whole earth is under his usurpation. It is difficult to take one out of Satan’s hand. Every fallen person is a vessel in Satan’s house. Satan’s house is his kingdom, and in his house are many vessels, the many fallen persons. In order to take a fallen person out of Satan’s house, we must bind the strong man by prayer and fasting. This is the fighting of the spiritual battle for the establishment of the kingdom of the heavens.

There are two kingdoms on earth: one is the kingdom of darkness, and the other is the kingdom of the heavens in the light. These two kingdoms are now confronting each other on earth. Therefore, there is the need to fight the battle. We all must fast and pray to bind the strong man. Then we shall be able to plunder his house. This is a real revelation. Not many Christians have read Matthew 12 in this way because they do not see the kingdom. To them, the kingdom is either simply a doctrinal term or something suspended for a future time. But we realize that all that the Lord is doing with us today is for the establishment of the heavenly kingdom. We are the kingdom people. (Life-study of Matthew, pp. 411-413)

Further Reading: Life-study of Matthew, msg. 33

# 第六周 ■ 周四

## 晨兴喂养

启十一15“…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

十二10“我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

召会在地上的工作，就是要把神的国带进来。召会一切的工作，都是受神国原则的管治。救人是在神的国的原则之下，赶鬼是在神的国的原则之下，所有的工作都是受神国原则的管治。为什么我们要救人呢？我们救人是因着神的国，不光是为着人需要得救。我们是站在神的国的地位上来工作，是用神的国来对付鬼魔的能力（倪柝声文集第二辑第十四册，七五页）。

## 信息选读

主要我们祷告说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”（太六9～10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。召会应当传福音，召会更应当祷告，把神的国带进来。也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但是我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动。



# ‹‹ WEEK 6 — DAY 4 ››

## Morning Nourishment

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

The work of the church on earth is to bring in the kingdom of God. All the work of the church is governed by the principle of the kingdom of God. The saving of souls is under this principle, and so is the casting out of demons and all other works as well. Everything should be under the principle of God's kingdom. Why should we win souls? For the sake of the kingdom of God—not just because man needs salvation. We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan. (CWWN, vol. 34, "The Glorious Church," p. 63)

## Today's Reading

The Lord wants us to pray, "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church. Yes, the church should preach the gospel, but much more, the church should pray to bring in the kingdom of God. Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God's work is to wait for His people to move. Then He will move.

神需要有人与祂同工。神的子民动，神才动。…就连主耶稣的降生，也是因着有神的子民与神同工，在耶路撒冷有人素常盼望以色列的安慰者来到，于是主耶稣才降生。所以，神的目的是要把祂的国带进来，但是光有神的一面还不够，还要召会与神同工。召会要借着祷告把神的国的能力放在这个地上，直等到主耶稣再来，“世上的国，成了我主和祂基督的国。”（启十一 15）

召会的工作既是要为神站住，不让撒但有地位，那么我们应当怎样行事为人，才能作这工作？我们所有的罪都得对付，所有的不义都得对付；我们对于神的奉献应当完全；魂的生命应当治死，天然的能力必须打掉。血气的能力，在属灵的争战中是没有用处的。“我”没有方法对付魔鬼，“我”是必须出去的。什么时候“我”出去，什么时候主耶稣就进来。什么时候“我”进来，就失败了；什么时候主进来，就得胜了。魔鬼只认识一个人，就是主耶稣。我们没有方法对付魔鬼。撒但的火箭所能射得进的，就是我们的肉体。但是感谢神，我们都能穿上基督，基督是已经得胜了（倪柝声文集第二辑第十四册，七五至七六页）。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意带到地上，好通行在地上（倪柝声文集第二辑第二十四册，五四至五五页）。

参读：圣洁没有瑕疵，第三章；神永远的计划，第九至十篇。

God needs man to cooperate with Him in His work. When God’s people move, He will also move. Even the birth of the Lord Jesus was the result of the cooperation of some of God’s people with Him. In Jerusalem there were some who were continually looking for the consolation of Israel. This is why the Lord was born. Although the purpose of God is to bring in His kingdom, His part alone is not sufficient. He needs the church to work with Him. Through prayer, the church must release the power of the kingdom of God upon the earth. When the Lord comes, the kingdom of the world will become the kingdom of our Lord and of His Christ (Rev. 11:15).

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned. The ability of the flesh is absolutely useless in spiritual warfare. “I” cannot resist Satan. “I” must go! Whenever “I” goes out, the Lord Jesus will come in. Whenever “I” enters, there is failure. Whenever the Lord comes in, there is victory. Satan recognizes only one person—the Lord Jesus. We cannot resist Satan. The fiery darts of Satan can penetrate our flesh, but, praise God, we can put on Christ who has won the victory. (CWWN, vol. 34, “The Glorious Church,” pp. 63-64)

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven’s will down to earth and for carrying it out on earth. (CWWN, vol. 44, “God’s Eternal Plan,” p. 778)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 3; CWWN, vol. 44, “God’s Eternal Plan,” chs. 94-95

# 第六周 ■ 周五

## 晨兴喂养

太十六 18 ～ 19“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

“愿你的国来临”，这不只是召会的一个心愿，也是召会的一个责任，召会应当把神的国带进来。召会如果要把神的国带进来，召会就得不惜付上代价，就得受天的约束，服天的管治，就得作天的出口，让天的权柄彰显在地上。召会…就得穿戴神所赐的全副军装，抵挡魔鬼的诡计（弗六 11）。因为神的国降临在什么地方，鬼就得被赶出离开那个地方；神的国完全降到地上掌权的时候，撒但就要被扔到无底坑里（启二十 1 ～ 3）。召会有这么大的责任，所以撒但就要千方百计的攻击召会。但愿召会一面能象古圣徒一样地祷告说，“耶和华啊，求你使天下垂，亲自降临。”（诗一四四 5）神啊，“愿你裂天而降。”（赛六四 1）另一面要对魔鬼说，“你当赶快离开地，进到神为你所预备的永火里去。”（参太二五 41）（倪柝声文集第二辑第二册，一八六页）

## 信息选读

神有一个非常大的旨意，所有零零碎碎的旨意都包括在这一个大的旨意里。我们注意神大的旨意的时候，这些小的旨意也就成功了。神在天上有祂的旨意；神的灵把这个旨意通到我们里面来，叫我们发出同样的呼声说，“神啊，我们求你作这件事”，神就作这件事。这是圣经所告诉我们的祷告的原则。神今天的作为，要受



# ‹‹ WEEK 6 — DAY 5 ››

## Morning Nourishment

Matt. 16:18-19 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

“Your kingdom come!” This is not only a desire of the church, but also a responsibility of the church. The church should bring in God’s kingdom. In order to bring in God’s kingdom, the church has to pay the price to be restricted by heaven and come under heaven’s rule. It has to be the outlet for heaven, and it has to allow heaven’s authority to be expressed on earth....It has to put on the whole armor of God and stand against the stratagems of the devil (Eph. 6:11), for wherever the kingdom of God is, the devil is cast out. When the kingdom of God rules on earth fully, Satan will be cast into the abyss (Rev. 20:1-3). Since the church has such a tremendous responsibility, Satan will do all he can to attack the church. May the church pray like the saints of old,...“Oh that You would rend the heavens, that You would come down” (Isa. 64:1). At the same time, we should say to Satan, “Depart from the earth immediately, and go to the eternal fire which God has prepared for you” (cf. Matt. 25:41). (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 164-165)

## Today’s Reading

God has a very great will, and the miscellaneous matters of His will are included in this great will. When we pay attention to God’s great will, all the miscellaneous matters will be accomplished. God has His will in heaven, and His Spirit conveys this will to us. Therefore, we can echo with the cry, “God, we ask that You accomplish this.” When this happens, God accomplishes His will. This is the principle of prayer as revealed in the Bible. God’s move today is affected

我们在地上祷告的影响。我们要求神开我们的眼睛，叫我们能看见天上的举动受我们在地上的祷告的影响。我们的主把神历世历代以来的这个奥秘说明了。…如果你肯摆上，划出时间来祷告，你要知道，这样的祷告不只要得着神的答应，并且将来要得着赏赐。

神的旨意像江河的水一样，我们的祷告像水管。我们的祷告如果够大，那么祷告的成全也就够大；我们的祷告如果有限，那么祷告的成全也就有限。…〔一九〇三年到一九〇四年在威尔斯，〕神借着一个矿工罗伯斯作了…大复兴的工作。他并没有多少学问，但是他的祷告是非常之深的。后来他差不多有七、八年没有公开地出来工作。有一天有一个弟兄遇见了他，就问他说，“这几年，你在作什么？”他只回答一句话：“我在那里祷告国度的祷告。”…没有祷告，国度不来。水管如果闭塞的话，水就没有法子流出来。主在这里教我们的祷告，表明神的意思和神的要求。什么时候神儿女的意志和神的旨意完全合一了，神的名就真的被尊为圣了，神的国就真的来临，神的旨意也就真的行在地上如同行在天上了（倪柝声文集第二辑第二册，一八九至一九〇页）。

约翰十二至十六章，三次说到撒但是这世界的王（十二31，十四30，十六11）。现今，他是世界的王，世界各国是其区域。在千年国时，他要被扔到无底坑，那时他就受到了限制。在那时之前，召会就要在地上限制撒但的活动。今天召会的祷告最能叫撒但受限制，这就是小规模的国度。凡能彰显神权柄的地方，就是国度所及的地方（太十二28）。今天我们在这里的责任，乃是不许可撒但的旨意通行。召会在哪里出现，哪里撒但的权柄就要退出。召会在地上要继续彰显基督对撒但的得胜地位（倪柝声文集第二辑第二十四册，五五页）。

参读：教会祷告的职事，第二篇。

by our prayer on earth. We have to ask God to open our eyes so that we can see that the move in heaven is affected by our prayer on earth. Our Lord has revealed this mystery to us which was hidden from the ages....If we are willing to make a sacrifice and set aside the time to pray, we will see that this kind of prayer will not only receive God’s answer but will also receive a reward.

God’s will is like a river, and our prayer is like the channel. If our prayer is big, the accomplishment of our prayer will also be big. If our prayer is limited, the accomplishment of our prayer will also be limited....God brought in a great revival [in Wales in 1903-1904] through a coal miner, Evan Roberts. He did not have much education, but his prayers were profound. Later he did not engage in any public work for seven or eight years. When a brother met him, the brother asked, “What have you been doing all these years?” He answered with one short sentence, “I have been praying the prayer of the kingdom.”...If there is no prayer, the kingdom will not come. If the channels are blocked, the water cannot flow through. In teaching us to pray, the Lord revealed God’s mind and God’s demand on us. Whenever God’s children place their will in harmony with God’s will, God’s name will be sanctified, His kingdom will surely come, and His will will indeed be done on earth as in heaven. (CWWN, vol. 22, “The Prayer Ministry of the Church,” p. 167)

In John 12—16 Satan is spoken of as the ruler of this world three times (12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God’s authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan’s will. Wherever the church is, Satan’s authority will retreat. The church is on the earth to perpetuate and manifest Christ’s victorious stand over Satan. (CWWN, vol. 44, “God’s Eternal Plan,” p. 778)

Further Reading: CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 2

# 第六周 ■ 周六

## 晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

诗一四四5“耶和华啊，求你使天下垂，亲自降临…。”

愿主怜悯我们，给我们看见，主祷文就是说到神的国度要在地上开展，要在整个宇宙中不受限制。当然，要叫神这个计划达到，就需要神的子民有够多的祷告；神的子民在神面前那些真实的祷告，就是为着神的国度。你我可以祷告许多事，但终极的目的若不是为着神的国度，那些祷告在神面前就没有什么价值。我们承认，在主祷文里，有对付罪的问题，也有生活的问题，但是它的头和尾，完全是为着神的国度。开头说，愿你的国来临，愿你的旨意行在地上；末了说，因为国度、能力、荣耀，都是你的。所以凭着主祷文我们知道，主要我们祷告的，完全是为着神的国度（祷告，二四三页）。

## 信息选读

神要人和祂合作，撒但也要人和他合作。神要进到人里面，撒但也要进到人里面。神要与人调和，撒但也要与人混合。…祷告就是一面人向神表示说，人要神，人站在神这一面；另一面人对撒但说，人和神站在一面来反对他。所以祷告就是要带进神的国度，而把撒但赶出去。

真实为人的灵魂祷告，乃是对付撒但，带进神的国度。一个人不信主耶稣，这不仅是他灵魂下火湖的问题，更是撒但在他身上掌权的问题。他下火湖

# ‹‹ WEEK 6 — DAY 6 ››

## Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Psa. 144:5 O Jehovah, bow Your heavens down and descend…

May the Lord grant us mercy and show us that His prayer is for the unlimited spread of the kingdom of God on the earth and in the whole universe. Of course, in order to carry out such a plan of God, there is the need for God’s people to pray sufficiently. The true prayers of God’s people are for His kingdom. You and I may pray for numerous things, but unless the ultimate purpose is for God’s kingdom, those prayers are of no value before God. We admit that in the Lord’s prayer there is the matter of dealing with sins and the matter of the daily living, but its beginning and ending are entirely for the kingdom of God. In the beginning it says, “Your kingdom come; Your will be done...on earth.” At the end it says, “Yours is the kingdom and the power and the glory forever.” Therefore, this prayer shows that He wants our prayer to be wholly for God’s kingdom. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 189-190)

## Today’s Reading

God wants man to cooperate with Him; Satan also wants man to cooperate with him. God wants to enter into man; Satan also wants to get into man. God wants to be mingled with man; Satan also wants to be mixed with man....On the one hand, prayer is man expressing to God that he wants God and that he is standing on God’s side. On the other hand, it is man telling Satan that he is standing with God to oppose Satan. Hence, the purpose of prayer is to bring in God’s kingdom and to drive Satan away.

True prayers for men’s souls are to deal with Satan and to bring in God’s kingdom. When a person does not believe in the Lord Jesus, it is not just a matter of his soul going to hell. Even more, it is a matter of Satan’s ruling over him. His

是小事，撒但在他身上掌权却是一件大事。所以我为他祷告，乃是要把他身上的撒但赶逐出去，叫他脱离黑暗的权势，并且把神的国带到他身上去。真实的祷告总是一面把神的国带到人的身上，另一面把撒但的权势从人身上赶逐出去。每一次有一个罪人得救，都是撒但的权势有了一部分的失败，神的国度有了一部分的来到。这就是争战的祷告。

请大家想想看，哪有一个罪人不愿意得救的？哪有一个圣徒不愿意爱主的？罪人都愿意得救，圣徒也都愿意爱主，但就因空中有了一个霸占人的，他控制着地上的人，就叫罪人不接受福音，圣徒不追求主。所以你我光传福音，光讲道不够，还必须起来，活在天的境界里，来摸神的宝座，象但以理那样，二十一天屈膝祷告神，要神在天上的权柄，能通行到地上来。若是这样，你会看见，一个一个的罪人要得救，一个一个的圣徒要起来追求主，爱主。因为在这里有了争战的祷告，赶逐黑暗的权势，带进神的权柄，结果叫神能在地上通行祂的旨意，实行祂的救恩，也能照着祂的美意施恩给祂的儿女。

所以每一个祷告的人，都必须是一个在天的境界里，摸着神的宝座，从天上能倒下祷告来的人。你超越过了地，超过了空中，超过了黑暗的权势，你和那一位远超诸天的基督，一同在神的宝座上，这样，你所发出来的祷告才是争战的祷告。明白了这一点，你所有的目标都会从人身上转到鬼身上去。一个罪人不得救，你会说，“神啊，不是他不肯悔改，是鬼在那里霸占他，求你把他身上的鬼赶出去。”（祷告，二四六、二五二至二五三页）

参读：祷告，第十八篇；实行召会生活的基本原则，第六章。

going to hell is a matter bound up with the great matter of Satan's ruling over him. So, I need to pray for him in order to chase Satan away from him, to deliver him from the power of darkness, and to bring God's kingdom to him. True prayers will always, on the one hand, bring God's kingdom to man and, on the other hand, drive away Satan's power from man. Every time a sinner gets saved, it signifies a partial defeat of Satan's power and a partial coming of God's kingdom. This is the prayer of warfare.

Please consider: Is there a sinner who does not want to be saved? Is there a saint who does not want to love the Lord? All sinners want to be saved, and all saints desire to love the Lord. But because there is someone in the air who usurps men and controls the men on earth, sinners are prevented from receiving the gospel, and saints are hindered from seeking the Lord. So it is not enough that we only preach the gospel and minister the Word. We must rise up and live in the heavenly realm to touch the throne of God as Daniel did. We must pray to God that God's heavenly authority may be brought down to the earth. If this is done, you will see that one by one sinners will be saved, and one by one saints will rise up to seek and love the Lord, for here there are fighting prayers driving away the power of darkness, bringing in God's authority and, as a result, causing God to have His will done on earth. They enable God to carry out His salvation and give grace to His children according to His good pleasure.

So every praying person should be one who is in the heavenly realm, touching God's throne, and therefore, able to pour down prayers from heaven. As you are above the earth, the air, and the power of darkness and are seated together with Christ on the throne of God in the heavenlies, the prayers that you utter are prayers of warfare. Having understood this point, you will turn the focus of your attention from man to the devil. When a sinner fails to receive salvation, you should pray, "O God, it is not that he would not repent, but it is the devil that is usurping him. I pray that You cast out the devil from him." (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 192, 196-197)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

# 第六周诗歌

## 看哪！主必快来！ 补 917

（英893）

E 大调 4/4

1 1 1 3 3 | 6 – – 6 | 5 1 4 3 | 2 – – 2 | 3 5 6 5 |
一 今日争战凶 猛， 撒 但尚未退 败； 战 场传来呼

♯4 3 2 5 i | 7 i 6 6 | 5 – – 5 | 5 3 2 1 | 6 – – 6 |
喊之 声,比 前更加澎 湃； 阴 府背叛喧 嚣， 虽

6♯4 3 2 | 7 – – 7 | i · 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 – – – ‖
仍强悍不 衰； 请 听夜半主 发呼声:“看 哪,我必快 来!”

二 虽有更苦试炼， 争战不断接连；
黑暗权势如同军队， 集聚进逼无间；
正当儆醒等候， 正逢艰苦试验；
却闻歌声喜乐、甘甜: “我主已快显现!”

三 当在末后年日， 持守见证不移；
撒但无所不用其极， 我们仍需站立；
应当重新得力， 才能胜过仇敌；
直到见主,何等欢喜， 叹息全都止息。

四 谁愿奋力进前， 靠主能力遮盖?
谁愿坚定为主争战， 直到那日奏凯?
得胜欢呼号声， 至终必定传开；
何等喜乐,已先听见: “看哪,我必快来!”

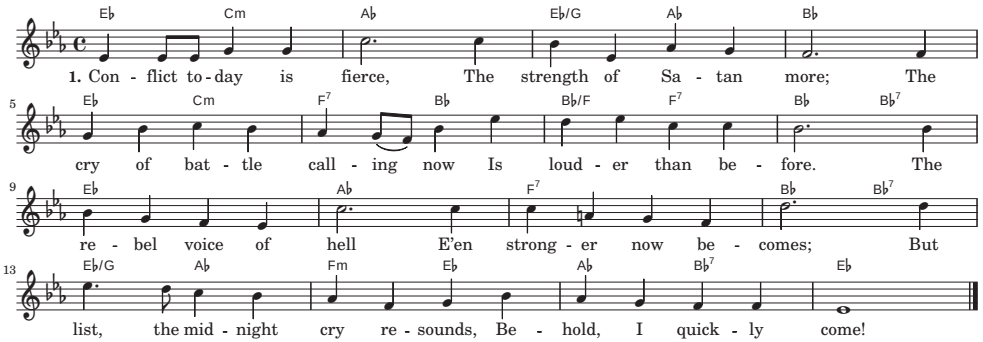
五 谁愿走上窄路， 将神旨意拣选?
历经风暴,通过考验， 绝不退后、心变?
谁愿忠勇进前， 忍受痛苦、凶险?
众得胜者仿佛看见: “我主已快显现!”

六 应当加紧脚步， 尽管黑暗四布；
期待那日被提之福， 荣耀辉煌夺目；
终将撒但征服， 迎接再临基督；
得胜者啊,扬声欢呼: “看哪!耶稣,我主!”

# WEEK 6 — HYMN

## Conflict today is fierce

**Spiritual Warfare — By the Lord's Coming** 893




**2.** Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord, is near!

**3.** 'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.
Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done!

**4.** Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord
Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come!

**5.** Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near!

**6.** Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord, has come!

第六周 • 申言

申言稿：

*Composition for prophecy with main point and sub-points:*